strike their knees together as if they were *broken*, sie brechen zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb בּוֹשׁ.

NIPHAL נִחַת (which is identical in form with Piel and Niphal of the verb נחת), fut. יֵחַת, pl. יֵחַתּוּ—(1) pass. of Kal No. 1, *to be broken*, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, *to be broken down with fear, to be confounded*. Often with the synonym יָרֵא, as Deut. 31:8, לֹא תִירָא וְלֹא תֵחָת "fear not, neither be confounded;" Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by מִפְּנֵי before the person, Jer. 1:17; Eze. 2:6; 3:9; מִן before the thing, for fear of which one flies (compare מִן No. 2, *a*), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5, מִפְּנֵי שְׁמִי נִחַת הוּא "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensitive power) *to be broken* (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, *to frighten*, Job 7:14.

HIPHIL הֵחַת, fut. יָחֵת, with suff. יְחִתֵּנִי, once יְחִיתַן Hab. 2:17, for יְחִתַּן (see Lehrg. p. 369), rarely like regular verbs הַחְתַּתִּי Jer. 49:37.—(1) *to break, to break to pieces*, Isa. 9:3.

(2) *to frighten, to put to shame*, Jer. 1:17; 49:37; Job 31:34. (Arab. خَتَّ to be terrified, put to shame.)

Derivatives, חַת, חִתָּה, חִתִּית, חַתְחַתִּים, מְחִתָּה, pr. n. חֵת, and—

חֲתַת m.—(1) *terror*, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [*Teth*, LXX. in Lam. τὴθ, טֵית], the ninth letter of the alphabet; as a numeral, *nine;* whence טו 9+6 is written instead of יה 15. The name of this letter ["is uncertain. It is commonly explained to mean"] *a serpent* (Arab. طَيْطٌ a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it *something rolled* or *twisted together*, טֵית from the root טָוָה, Arab. طَوَى, so Lee; or perhaps it is Egypt. *tôt*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to *the pronunciation* of this letter, ט is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from ת whether aspirated (th, θ) or smooth (t, τ): in the same manner as ק, *k'* uttered at the back part of the palate towards the throat, differs in sound from כ, whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds ט to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (טֵית, θῆτα) and its place in the alphabet agrees with ט, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters in Greek having so clearly changed both their power and nature (ה=*E;* ח=*H;* ע=*O;* א=*A*).

(2) Ewald refers to the ظ, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render ט by τ: שָׂטָן Σαταvᾶς, טוֹבִיָּה Τωβίας, טַרְפְּלָיֵא Ταρφαλαῖοι; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ܛ, and for Θ, ܬ, as Τιμόθεος ܛܝܡܳܬܶܐܘܳܣ, Τίτος ܛܝܛܳܘܣ.

To this letter there correspond in the Arabic alphabet ط and ظ, but more often the former; the latter, which is almost a sibilant, commonly answering to the Hebrew צ. Compare the roots טָהַר, טָלַל, טָעַן.

It is changed—(*a*) with צ, see that letter.—(*b*) ת, as חָתַף, חָטַף to seize, קָטַל, قتل to kill, תָּעָה, טָעָה, ܛܥܳܐ to err.—(*c*) with ד, which see, page CLXXX, A.

טְאֵב Ch. TO BE GLAD, followed by עַל Dan. 6:24. Syr. ܛܐܶܒ id. See טוֹב No. 3.

[טַאטֵא see טוא and also טוט.]

טָב Chald. *good*, i. q. Hebr. טוֹב. Dan. 2:32; Ezr. 5:17, הֵן עַל־מַלְכָּא טָב "if it seem good to the king," i. e. if pleasing. Compare טוֹב Est. 1:19; 3:9.

טָבְאֵל in pause טָבְאַל ("the goodness of God," or, "God is good." Syriac form for טוֹבְאֵל comp. טוֹבִיָּה, טַבְרִמּוֹן), [*Tabeal*, *Tabeel*], pr.n. Syriac—(1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place.—(2) of a Persian governor in Samaria, Ezr. 4:7.

טָבַב an unused root. Syriac ܛܰܒ Aph. i. q. Hebr. דָּבַב No. 2, also, in a good sense, to spread a good report. Hence טָבַּת.

טְבוּלִים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from טָבַל to dip, to which corresponds Arab. طمل to die. I prefer taking it from Æthiop. ጠብለለ፡ to twist round, to twist round with bands.

טַבּוּר m. *lofty place, summit*, from the root טָבַר i.q. צָבַר. Jud. 9:37, יֹרְדִים מֵעִם טַבּוּר הָאָרֶץ (verse 36, רָאשֵׁי הֶהָרִים) "they come down from the height of the land." Eze. 38:12, יֹשְׁבֵי עַל־טַבּוּר הָאָרֶץ "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. הָרֵי יִשְׂרָאֵל Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. ࠈࠁࠓ Æth. ደብር፡ a mountain. LXX., Vulg., translate טַבּוּר *umbilicus*, as though it were the summit of the belly. Compare Talmud טִיבּוּר the navel.

טָבַח—(1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb זָבַח is used, which see. (Æth. ጠብሐ፡ to kill, to cut the throat. Arab. طبخ to cook, to roast, compare אֲבַטִּיחִים.)

(2) *to kill, to slay* men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, מַטְבֵּחַ and the following words—

טַבָּח m. *a slayer*, hence—

(1) *a cook*, 1 Sa. 9:23, 24. Arab. طبّاخ id.

(2) *an executioner*, hence *one of the king's guard*, whose business it was in the East to inflict capital punishments. רַב־טַבָּחִים 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and שַׂר־הַטַּבָּחִים Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapijji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

טַבָּח Chald. i. q. Hebr. No. 2, *an executioner* hence *one of the king's guard*, Dan. 2:14.

טֶבַח m. suff. טִבְחָהּ.—

(1) *a slaying* of cattle, Prov. 7:22; Isa. 53:7; also *slaughter* of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) *slain beasts, banquets* so prepared, Prov. 9:2; Gen. 43:16; compare זֶבַח No. 1.

(3) [*Tebah*], pr. n. of a son of Nahor, Genesis 22:24.

טַבָּחָה f. *a cook*, 1 Sa. 8:13.

טִבְחָה f. i.q. masc. טֶבַח—(1) *a slaying* of cattle, *slaughter-house*, Ps. 44:23; Jer. 12:3.

(2) *slain beasts*, and banquets prepared from their flesh, 1 Sa. 25:11.

טִבְחַת [*Tibhath*], pr.n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written בֶּטַח; see this latter word.

טָבַל fut. יִטְבֹּל TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and בְּ before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. *to immerse oneself*. 2 Ki. 5:14, "he went down וַיִּטְבֹּל בַּיַּרְדֵּן שֶׁבַע פְּעָמִים and dipped himself in the Jordan seven times." (Chald. טְבַל, Arab. طمل id.)

NIPHAL, pass. Josh. 3:15.

Hence טְבוּלִים and—

טְבַלְיָהוּ ("whom Jehovah has immersed," i. e. "purified"), [*Tebaliah*], pr. n. masc., 1 Chr. 26:11.

טָבַע—(1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence *to impress a seal, to seal*. (Arab. طبع), whence טַבַּעַת a seal. (Kindred is צָבַע, صبغ to dip into, to immerse, Æth. ጠምዐ፡ id., also טָבַל. The primary syllable is טב, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *diup*, Germ. deep, tief; also doufan, taufen, stippen, Ital. *tuffare*. In Gr. δύπτω, and by a softening of the labial, δεύω, besides, with the letters transposed, βαθύς, βυθός. Compare Adelung, iv. 544.)

(2) intrans. *to sink, to be dipped, plunged*, as in clay, a ditch, followed by בְּ. Psa. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ "and the stone sank (i. e. was infixed) in his forehead."

Pual i. q. Kal No. 2, Ex. 15:4.

Hophal id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טַבַּעַת plur. טַבָּעוֹת constr. טַבְּעוֹת f.

(1) *a seal, a seal-ring*, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) *a ring* of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טַבָּעוֹת ("rings"), [*Tabaoth*], pr. n. m., Ezra 2:43.

טָבַר an unused root, prob. i. q. עָבַר *to heap up*, hence טַבּוּר which see.

טַבְרִמּוֹן (for טָב לְרִמּוֹן, "who pleases Rimmon" ["for טָב רִמּוֹן Rimmon is good"], as to רִמּוֹן the Syrian Idol, see that word), [*Tabrimmon*], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טַבַּת (perhaps i. q. ܛܒܒܐ "renowned"), [*Tabbath*], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טֵבֵת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Τύβι (in la Croze Τῶβι; in Cod. Vienn. Τήβι. Arabic طوبة), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. טְהוֹר sometimes טְהָר Job 17:9; Prov. 22:11 [separated in Thes., see טֹהַר], *pure*, specially—(*a*) *clear*, opp. to filthy (as to a garment), Zech. 3:5.—(*b*) *unmixed, unalloyed*, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(*c*) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(*d*) in a moral sense, Ps. 12:7; 19:10; 51:12, לֵב טָהוֹר "a pure heart;" Job 14:4.

Subst. *purity*, Pro. 22:11.

טָהֵר fut. יִטְהַר—(1) TO SHINE, TO BE BRIGHT, like the kindred roots זָהַר, צָהַר. ["Syr. ܛܗܪܐ noon, Ch. טִיהֲרָא id."] Hence טֹהַר No. 1, טְהָר.

(2) *to be*, or *to become clean*, or *pure*—(*a*) in a physical sense (as opposed to the filth of leprosy), 2 Ki. 5:12, 14.—(*b*) in a Levitical sense, opp. to טָמֵא Lev. 11:32; 12:8; 13:6, 34, 58.—(*c*) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. ظهر to be manifest, to be conspicuous. Æthiop. አጥሀረ: to purify, to wash one's self in water.)

Piel טִהַר, fut. יְטַהֵר—(1) *to purify, to cleanse*, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) *to declare* some one or something *clean*—(*a*) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(*b*) in a moral sense, Ps. 51:4.

Pual, *to be cleansed* ["part. fem."], Eze. 22:24.

Hithpael הִטַּהֵר and הִטַּהַר *to cleanse one's self*, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהוֹר.

טֹהַר m.—(1) *brightness, purity* of the air, or heaven, Ex. 24:10.

(2) *purification*, Lev. 12:4, 6.

["טְהוֹר (with Cholem pure) const. טְהָר i. q. טֹהַר m. *purity*, Job 17:9; Pro. 22:11, ק׳."]

טְהָר m. *splendour, brightness*, majesty; compare the root No. 1. Ps. 89:45, הִשְׁבַּתָּ מִטְּהָרוֹ "thou hast made his brightness (or majesty) to cease." The verb הִשְׁבִּית with מִן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form טְהָר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have מִטְּהָרוֹ, from the common word טֹהַר This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Aben Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and מ to be formative; so that מִטְּהָרוֹ or מִטְּהָרוֹ (as it is found in some copies) would be for מִטְהָרוֹ, from the noun מִטְהָר. [The pointing of this word varies in different copies. See De Rossi.]

טָהֳרָה fem.—(1) *purity* of heart, 2 Ch. 30:19.

(2) *purification, cleansing*, Lev. 13:35; 14:2. דְּמֵי טָהֳרָה "blood of purification" = from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

טוא or **טוֹא** an unused root; prob. *to be miry, clayey;* whence Arabic طِينٌ clay. [This root is rejected in Thes., see טוט.] Hence—

Pilpel טֵאטֵא *to take away clay* (compare דִּשֵּׁן to take away ashes, from דֶּשֶׁן), as in the Talmud טָאטֵא and טַיאֵט, which latter may also be derived from טִיט Isa. 14:23, טֵאטֵאתִיהָ בְּמַטְאֲטֵא הַשְׁמֵד "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadriliteral form, which may be called a secondary root, is derived the noun found in the same passage, מַטְאֲטֵא.

טוֹב pret. טֹבוּ; (for the future, the form יִיטַב, from יָטַב is used.)

(1) to be good (Arab. طاب Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id."], compare בָּאַשׁ, בְּאֹשׁ). Only used impersonally in the following phrases—(*a*) טוֹב לִי *it is good for me*, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by אֶל id. 1 Sa. 20:12. Job 13:9, הֲטוֹב כִּי *it is well* for you *that*.—As to the passage Job 10:3, see letter *b*.—(*b*) טוֹב בְּעֵינַי it is good in my eyes, i.e. "it pleases me," Nu. 24:1. In the later books it is followed by עַל 1 Chr. 13:2. Est. 1:19, אִם־עַל־הַמֶּלֶךְ טוֹב "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by לְ Job 10:3, הֲטוֹב לְךָ "does it please thee?" So Vulg. Ch.

(2) *to be beautiful, pleasant,* Numbers 24:5; Cant. 4:10.

(3) *to be cheerful, merry* (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

Hiphil הֵטִיב—(1) *to do well, to do* something *rightly,* with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) *to do good* to some one, *to confer benefits,* Eze. 36:11.

(3) *to make fair, to adorn,* Hos. 10:1.

(4) *to make cheerful,* Eccl. 11:9. הֵיטִיב, from יָטַב, is more commonly used.

[Derivatives, the following words, and pr. n. טָבְאֵל, and טַבְרִמּוֹן.]

טוֹב f. טוֹבָה adj.—(1) *good*, in various senses—(*a*) physically, as a *good* (i.e. fertile) *land*, Exod. 3:8; *a good tree,* 2 Ki. 3:19; *good gold*, i.e. pure, Gen. 2:12.

(*b*) ἠθικῶς, *good, kind, upright,* Isa. 5:20; and neutr. goodness, uprightness, kindness. עָשָׂה טוֹב he acted well, he lived honestly, Ps. 34:15; 37:3; Ecc. 7:20. עָשָׂה טוֹב עִם to shew kindness to some one, Gen. 26:29. טוֹב לְ to be kind towards some one, Lam. 3:25 טוֹב עַיִן a man of a kind eye, i.e. merciful, opp. to רַע עַיִן, Pro. 22:9, where see LXX. Vulg לֹא טוֹב by λυτόνης, wicked, evil, Prov. 18:5; 20:23. —Often used—(*aa*) of *a good*, i.e. *a happy lot,* compare No. 4. הָיָה טוֹב לִי "it is well with me," Eccl. 8:12, 13. לְטוֹב לָנוּ, לָהֶם that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 32:39 (properly for לִהְיוֹת טוֹב לְ, as in לְרַע לָהֶם, בְּצַר לִי). לְטוֹב טוֹב לִי well for me! Psa. 119:71; Lam. 3:27. לְטוֹב in a good sense, for welfare (compare טוֹבָה), often in medial phrases, Psal. 119:122; Deut. 30:9.—(*bb*) טוֹב בְּעֵינֵי פ׳ good in the eyes of some one, *what pleases* some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, עֲשִׂי־לָהּ הַטּוֹב בְּעֵינָיִךְ "do to her that which seems good to thee" = do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by לִפְנֵי Ecc. 2:26; and לְ Job 10:3 [but see verb]; Deu. 23:17.—Adv. *well, very good,* 2 Sa. 3:13; Ru. 3:13, and subst. *something good, that which is good,* Job 7:7; placed as a genitive after a noun, as בִּרְכַּת טוֹב a blessing of good, for a good blessing, Pro. 24:25.

(2) *goodly, fair, beautiful,* used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of מַרְאֶה Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) *pleasant, agreeable,* Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, שֶׁמֶן הַטּוֹב sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. קָנֶה הַטּוֹב sweet calamus, Jer. 6:20.

(4) *well off, prosperous, happy,* comp. No. 1, (*aa*); Isa. 3:10; Jer. 44:17. Ps. 112:5, טוֹב־אִישׁ "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. ܛܘܒܝܗܘܢ, ܛܘܒܘܗܝ O the blessings of.—Often used for Heb. אַשְׁרֵי, see Matt. 5:2, Pesh.)

(5) *distinguished, great, excelling.* Ps. 69:17, כִּי טוֹב חַסְדֶּךָ "for great is thy loving-kindness." Ps. 109:21 (comp. Ru. 3:10). Syr. ܛܒ adv. very.

(6) *cheerful, merry,* Est. 8:17; 1 Kings 8:66; בְּלֵב טוֹב with a merry heart. Ecc. 9:7.

(7) [*Tob*], pr. n. of a region beyond Jordan, Jud 11:3; 2 Sam. 10:6; apparently, i. q. Τούβιον, LXX Vat. Τώβιον, 1 Macc. 5:13.

טוֹב אֲדֹנִיָּהוּ [*Tob-adonijah*], pr. n. m. 2 Chr 17:8.

טוּב m.—(1) *goodness.* Ps. 119:66, טוּב טַעַם "goodness of intelligence," good understanding;

the goodness, i. e. *the kindness* of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) concr. *that which is good*, or *best* of any thing, i. e. the best part, Gen. 45:18, 20. טוּב הָאָרֶץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods*, i. e. *wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19, אֲנִי אַעֲבִיר כָּל־טוּבִי. [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לֵב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

טוֹבָה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, "remember me, O my God, לְטוֹבָה for good," i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness* of God, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טוֹבִיָּה & **טוֹבִיָּהוּ** (i. q. טוֹב לַיהוָֹה "pleasing to Jehovah"), pr. n. *Tobiah*, [*Tobijah*].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טָוָה—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طَوِىَ, whence طَوًى hunger, طَاوٍ hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, מַטְוֶה, טְוִת.

טוּחַ TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاخ Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, τέγγω, *tingo*, tünchen.) Isaiah loc. cit. the pret. is טַח for טָח (as if from טָחַח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טִיחַ, טְחוֹת.

טוט an unused root, see טִיט. [" Arab. غوط to collect." To this root in Thes. are referred טִיט, מְטַאְטֵא and טֵאטֵא.]

טוֹטָפוֹת pl. f. *bands, fillets*, especially those worn by the Jews at prayers (תְּפִלִּין, φυλακτήρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוֹטַפְתָּא, טוֹטָפָא a bracelet, a frontlet. This word is for טְפַטְפָה, like בָּבֶל for בַּלְבֶּל, כּוֹכָב for כַּבְכָּב, גֻּלְגֹּלֶת, Syr. ܛܘܦܛܦܐ, Lehrg. p. 869 Root טוּף, which see; and not טפף, to which the signification of binding has been hastily attributed.)

טוּל unused in Kal. Arab. طال Med. Waw, TO BE LONG.

HIPHIL הֵטִיל *to throw down at length, to prostrate* (der Länge lang hinwerfen, comp. Isai. 22:17); *to throw, to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth* a wind, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast* as a lot, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL, טִלְטֵל i. q. Hiphil, *to prostrate, to cast forth*, Isa. 22:17.

Derivative, טַלְטֵלָה.

טוּף an unused root. Arab. طاف Med. Waw, *to surround*.

Hence טוֹטָפוֹת bands, as if girdles.

טוּר an unused root, like the kindred roots דּוּר, תּוּר *to surround* (see Hartmann's Linguist. Einleit. p. 82). Hence טוּר [מְטוּר, טִירָה].

טוּר m.—(1) *a wall* around about, *a fence, an inclosure*. Eze. 46:23. (طَوْر a boundary, طُوَار a fence.)

(2) *a row*, as of precious stones. Ex. 28:17, seq.; 39:10, seq. [" Or of hewn stone, 1 Ki. 7:12; also applied to *a row* of other things."]

טוּר Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צוּר. Syr. ܛܘܪܐ id. [" Arab. طُور."]

טוּשׂ TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

stoßen, a word appropriated to birds of prey, whence Stößer, Stoßvogel, the English word *to toss*. Job 9:26, כְּנֶשֶׁר יָטוּשׂ עֲלֵי אֹכֶל (With this corresponds Syr. ܛܳܣ used of the flying of an eagle or vulture, for Hebrew דָּאָה Jer. 48:40; 49:22; Pael, Deut. 32:11; Job 39:13; ܛܘܣܳܐ a lofty or vehement flight.)

טְוָת Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root טְוָא i. q. Heb. טָוָה No. 2, to fast, to abstain from food, which see. [" The form is like קְנָת from קְנָה."]

טָחָה unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. طحا to spread out.

PILEL part. מְטַחֲוֵי־קֶשֶׁת those who draw the bow, i. e. *archers*, Gen. 21:16 [i. e. in this passage *a bowshot*]. As to the form, comp. שָׁחָה, Hithp. הִשְׁתַּחֲוָה.

טְחוֹן masc. *a mill*, worked by hand, Lam. 5:13; Root טָחַן.

טְחֹרִים m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ*, protruding from the anus (see טָחַר), protruding through tenesmus in voiding. 1 Sam. 6:11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in קרי for כתיב עֳפָלִים which seems to have been thought a less decent word. Hence Syriac ܛܚܰܪ to suffer from tenesmus, ܛܚܳܪܳܐ, ܛܘܚܳܪܳܐ tenesmus with flow of blood, Arabic زحير.

טֻחוֹת pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root טוּחַ, طاخ II. to cover over with fat. Compare חֵלֶב No. 2. Used equally with לֵב and כְּלָיוֹת as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is שֶׂכְוִי the mind. Whatever be the meaning ascribed to this passage, the word טֻחוֹת must have the same meaning as in Ps. loc. cit.

טָחַח (טַח Isa. 44:18), see טוּחַ.

טָחַן TO CRUSH SMALL, with an acc., Ex. 32:20; specially *to grind* in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. طحن, Aram. ܛܚܰܢ, טְחַן id.) טָחַן פְּנֵי עֲנִיִּים "to grind the face ["*person* not *face*." Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare דָּכָא. Job 31:10, תִּטְחַן לְאַחֵר אִשְׁתִּי "let my wife grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek *μύλλειν*, Theocr. iv. 58, Lat. *molere*, *permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence טְחוֹן and the two following words.

טַחֲנָה f. *a mill* worked by hand, Ecc. 12:4

טֹחֲנוֹת pl. f. *those that grind, the grinders*, or *molar* teeth. Arab. طاحنة, Ecc. 12:3.

טָחַר an unused root, which I suppose to have had the same meaning as טָהַר (ה being changed into the harsher letter ח), ظهر to be, or become conspicuous, *to shine forth*, hervor-, zum Vorschein kommen. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. ܛܚܰܪ *to pant* under a load, also used of alvine straining, with derivatives in the same sense. Arab. طحر id.]

Hence טְחֹרִים which see.

טִיחַ m. *covering over, plaister*, Tünche, Eze 13:12. Root טוּחַ.

טִיט masc.—(1) *clay, loam*, Isa. 41:25; Nah. 3:14.

(2) *mud*, mire, Psalm 18:43; 69:15. (Æthiopic ጺአ፡ clay, Arab. ضويطة clay collected in the bottom of a pond, from ضوط to gather.)

טִין Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, חֲסַף טִינָא "earthenware." (Syriac and Arab. طين, ܛܝܢܳܐ id., whence the denominative verb طان Med. Ye to daub with clay, to form out of clay.)

טִירָה fem.—(1) *a wall, a fence*, round about, Ringmauer, i. q. טוּר No. 1, from the root טוּר to *surround*.

(2) *a place fenced off by a wall* or hedge; hence —(a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

טַל in pause טָל, suff. טַלִּי m. *dew*, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 32:2; Isaiah 26:19; Zec

8:12. (Arabic طَلّ light rain, Æthiop. ጠል: dew.) Root טָלַל No. I.

טַל Chald. id. Dan. 4:12.

טָלָא TO PATCH, TO SEW UP. (Chald. טְלָא id.) Joshua 9:5, נְעָלוֹת מְטֻלָּאוֹת "patched up shoes." [But this belongs to Pual.]

[Kal, pass.] Part. טָלוּא *spotted*, having large spots like patches on a garment (comp. Germ. Fleck, which signifies both a spot and a patch, i. q. Flicke, whence flicken). Gen. 30:32, seq.; Eze. 16:16.

[PUAL part. Josh. 9:5; see above.]

טְלָאִים see טְלִי and טָלֶה.

טָלָה an unused root, i. q. طَلَا *to be fresh*, comp. Gr. θάλλω.

Hence טְלִי and—

טָלֶה m. *a young lamb*, 1 Sam. 7:9; Isa. 65:25. (Arab. طَلًا a young animal of any sort, especially a new born gazelle. Æth. ጠሊ: a kid, Syr. ܛܠܝܐ a boy, ܛܠܝܬܐ a girl; [ταλιθὰ κουμί. Mark 5:41].

טַלְטֵלָה fem. *a casting forth*, Isa. 22:17. Root טוּל Pilp

טְלִי i. q. טָלֶה, only in plur. masc. טְלָאִים for טְלָיִים (compare Lehrg. 575) *young lambs*, Isa. 40:11.

I. **טָלַל**, Arab. طَلَّ, Æth. ለምለለ: *to moisten gently*, as the earth with dew or showers.

Hence טַל dew.

II. **טָלַל** i. q. צָלַל No. III. Arab. ظَلَّ II. TO OVERSHADOW, hence *to cover over*.

PIEL טִלֵּל *to cover*, especially with beams or planks (elsewhere קֵרָה), Neh. 3:15. Compare Gen. 19:8, צֵל קוֹרָתִי.

PILPEL טִלְטֵל is from טוּל, which see.

טְלַל Chald. i. q. Hebr. No. II.

APHEL אַטְלֵל *to take shelter*, Dan. 4:9.

טָלַם an unused root. Aram. טְלַם, Arab. ظَلَمَ, Æth. ጠለመ: to oppress, *to do wrong* to. Hence—

טֶלֶם ("oppression"), [*Telem*], pr. n. of a town in the tribe of Judah, Josh. 15:24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15:4, טְלָאִים (young lambs). [(2) pr. n. m. Eze. 10:24.]

טַלְמוֹן ("oppressed"), [*Talmon*], pr. n. m Ezr. 2:42; Neh. 7:45.

טָמֵא inf. טָמְאָה (Lev. 15:32)—(1) TO BE OR TO BECOME UNCLEAN, TO BE POLLUTED (Syr. ܛܡܐ, which follows the analogy of guttural verbs, to pollute, ܛܡܐ polluted, comp. Lat. *contamino, attamino, intamino*). Especially used of uncleanness in a Levitical sense both of persons and of animals (whose flesh was not to be eaten, see Lev. 11:1—31); also of things, as of buildings, vessels. Opp. to טָהֵר. Lev 11:24, seq. Followed by בְּ to be unclean by any thing. Levit. 15:32; 18:20, 23. [" Also *to defile oneself*, followed by בְּ *with any thing*, Ps. 106:39; Eze. 22:4."]

NIPHAL נִטְמָא part. plur. נִטְמָאִים Eze. 20:30, 31, pass. of Piel, *to pollute one's self*, as a woman by adultery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom or idolatry, Hos. 5:3; 6:10. Followed by בְּ of the thing with which any one is defiled, as with idols, Eze. 20:43; 23:7, 30.

PIEL טִמֵּא—(1) *to pollute, to defile*, Lev. 15:31, hence—(*a*) *to profane* a land with wickedness Lev. 18:28; 20:3; the temple, Ps. 79:1; the high places (בָּמוֹת) i. e. to destroy them, to take them away, 2 Ki. 23:8, 10, 13.—(*b*) *to violate* a woman, or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) *to declare* any one *unclean*, as was done by the priest, Lev. 13:3, 8, 11, seq.

(3) *to make be polluted, to cause to pollute one's self*, Eze. 20:26.

PUAL part. *polluted*, Eze. 4:14.

HITHPAEL fut. יִטַּמָּא i. q. Niph. *to pollute one's self*, followed by בְּ (Lev. 11:43; 18:30) and לְ (Lev. 11:24; 21:11) of the thing with which any one is polluted.

HOTHPAEL הֻטַּמָּא id. Deu. 24:4.

[Derivatives the following words.]

טָמֵא f. טְמֵאָה adj. *impure, unclean*—(*a*) in a Levitical sense as to persons, animals, and things, Lev. 5:2; Deu. 14:19.—(*b*) in a moral sense, Job 14:4. טְמֵאַת הַשֵּׁם polluted of name, infamous, Eze. 22:5.

טָמְאָה f. Mic. 2:10 [sometimes taken as inf. of verb], and—

טֻמְאָה f. *uncleanness, pollution*, Lev. 5:3; 7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch. 29:16. Plur. const. טֻמְאֹת Lev. 16:19. [Used in Levitical and moral senses like the verb].

טָמָה i. q. טָמֵא; at least some of the forms of this verb follow the analogy of verbs לה. So—

Niphal נִטְמֵתֶם Lev. 11:43, and Job 18:3, נִטְמִינוּ בְּעֵינֵיכֶם "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take טָמָה to be the same as אָטַם, טָמַם, to be stopped up, i. e. to be stupid. Vulg. *sorduimus*.

טָמַן (cogn. to צָפַן) to hide, Josh. 2:6; Job 31:33; specially under the earth, *to bury*, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. טָמַן פַּח לְ Psalm 140:6; 142:4; טָ׳ רֶשֶׁת לְ Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. נֵפֶל טָמוּן a hidden abortion, Job 3:16. Followed by לְ to hide for some one, to reserve for him. Job 20:26, כָּל־חֹשֶׁךְ טָמוּן לִצְפוּנָיו "all darkness (or calamity) is hid (reserved) in his treasuries." A play of words is here to be observed in the use of the cognate words טָמוּן and צָפוּן. Similar is Deut. 33:19, שְׂפֻנֵי טְמוּנֵי חוֹל "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, טָמַן עָצֵל יָדוֹ בַּצַּלָּחַת "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

Niphal, *to hide one's self* underground, Isa. 2:10.

Hiphil i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables טם, טב.]

Derivative מַטְמוֹן.

טָנָא an unused root, perhaps i. q. Arab. وضن to twine, to weave, as a basket, whence ميضنة a basket. Hence טֶנֶא. [In Thes. this root is rejected, and the noun stands as a primitive.]

טֶנֶא [const. טַנְאֲךָ] m. *a basket*. Deut. 26:2, 4. (Ch. צַנָּא id.)

טָנַף unused in Kal. Aram. ܛܢܦ to be soiled, to be dirtied.

Piel, *to dirty, to soil*, Cant. 5:3.

טָעָה i. q. תָּעָה to go astray, Aram. ܛܥܐ טְעָה and Arab. طغا, طغى.

Hiphil, *to lead astray*, Eze. 13:10.

טָעַם—(1) to taste (as in all the cognate languages)—(*a*) *to try the flavour*, Job 12:11.—(*b*) *to taste, to eat* a little, 1 Sa. 14:24, 29, 43; Jon 3:7.—(*c*) *to perceive by the taste* or *flavour*, 2 Sa. 19:36. Metaph.

(2) *to perceive mentally* [or spiritually], Prov. 31:18. Psalm 34:9, טַעֲמוּ וּרְאוּ כִּי־טוֹב יְהוָֹה "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and מַטְעַמִּים.

טְעֵם Ch. id.

Pael, *to give to taste*, i. e. to eat, Daniel 4:22; 5:21.

טַעַם m.—(1) *taste, flavour* of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. *taste* for *judgment, discernment, reason* (as in Lat. *sapere, sapiens, sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. אִשָּׁה סָרַת טָעַם "a woman without discernment," Prov. 11:22. שִׁנָּה טַעַם *to change one's reason*, i. e. to feign one's self mad, Psalm 34:1. מְשִׁיבֵי טָעַם who give an answer intelligently. Prov. 26:16.

(3) *the sentence of a king;* hence *a royal decree*, Jon. 3:7. See Chald.

טַעַם m. Ch. i.q. Heb. No. 3, *a decree, mandate*, Ezr. 6:14. More frequently used is—

טְעֵם m. Chald.—(1) *taste, flavour;* specially, pleasant. Dan. 5:2, בִּטְעֵם חַמְרָא "in the taste of wine," i. e. in his cups, whilst drinking.

(2) *intelligence, reason*, Dan. 2:14. יְהַב טְעֵמָא to give account, Dan. 6:3. שׂוּם טְעֵם עַל to regard any thing, make account of it, Dan. 3:12.

(3) *sentence, royal edict*, Dan. 3:10, 12, 29. שׂוּם טְעֵם to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. בְּעֵל טְעֵם holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

I. **טָעַן** to pierce through with a sword. (Arab. طعن id., طعين pierced through, طعنة stroke. Chald. Pael, id.)

Pual pass. Isa. 14:19.

II. **טָעַן** to load beasts of burden, Gen. 45:17. (Aram. טְעַן, ܛܥܢ, to be laden. Arab. ظعن VIII. to sit on a camel, ظعون a loaded camel, ظعينة a camel's saddle. Compare צָעַן.)

טַף m. with suffix טַפִּי collect. *little children, boys and girls*, so called from their brisk and trip-

ping gait (from the root טָפַף, compare עוֹלָל), Gen. 34:29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, גַּם־טַפָּם נְשֵׁיהֶם וּבְנֵיהֶם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּף "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

טָפַח unused in Kal. Syr. ܛܦܰܚ to spread out. Cogn. צָפַח.

Piel טִפַּח—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) *to carry* little children *on the palms* (in Latin it is expressed *in ulnis* [Engl. *to carry in the arms*]); denom. from טֶפַח No. 1, Lam. 2:22.

Derivatives, מִטְפַּחַת, and the words immediately following.

טֶפַח m.—(1) properly, the open hand, *the palm*, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה טְפָחוֹת נָתַתָּה יָמַי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli;* i. e. projecting stones, on the tops of which beams rest (Kragsteine), 1 Ki. 7:9. LXX. τὰ γείσεα.

טֹפַח m. i. q. טֶפַח No. 1, *a palm, a handbreadth*, Ex. 25:25; 37:12; Eze. 40:5, 43.

טִפֻּחִים m. plur. a verbal noun, from טָפַח No. 2, *bearing in the arms, carrying* children, Lam. 2:20.

טָפַל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, *to frame lies*, comp. δόλον ῥάπτειν, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וַתִּטְפֹּל עַל־עֲוֺנִי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. טַפַּלְתּוּן עֲלוֹי מִלֵּי שִׁקְרָא "ye devise (and would add) upon him words of falsehood." (Arabic طفل to frame speech artfully, compare Gr. ῥάπτειν ἔπη, whence ῥαψῳδός.)

טִפְסָר m. Jer. 51:27, plur. טִפְסְרִים Nah. 3:17, a foreign word, *a satrap, a governor* of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorsbach and Bohlen (Symb p. 20), تاوسر a military leader, and this is better than what Ewald supposes (Heb. Gram page 520), تابسر prince of height, from تاب and سر ["Bohlen, in his posthumous sheets, compares Sanscr *adhipac'ara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

טָפַף, Arabic طفّ and دفّ TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (trippeln), to walk with short steps, used of the walking of children (hence טַף), also of women loving display. It once occurs Isa. 3:16, הָלוֹךְ וְטָפוֹף תֵּלַכְנָה, where Luther follows the sense happily enough: sie treten einher und schwänzen, i. e. to wag, to waddle, like Saad. تتخطرن, Ch. בְּפִתְחַהוֹן מְטַפְּפָן. (Arab. طفّ and دفّ to be quick, as a horse, to amble; see Schrœder, De Vest. Mulier. page 127. Kindred words are tappen, trappen, and its diminutive trippeln.)

[Derivative, טַף.]

טְפַר Ch. pl. טִפְרִין m. i. q. Hebr. צִפֹּרֶן—(1) THE NAIL of a man, Dan. 4:30.

(2) *the claw* or *hoof* of beasts, Dan. 7:19.

טָפַשׁ TO BE FAT; metaph. *to be inert, stupid;* compare παχύς, Lat. *pinguis*. Psa. 119:70. (More frequently used in Chaldee.)

טָפַת ("a drop" = נְטָפָה, root נָטַף), [*Taphath*], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טָרַד TO THRUST; Lat. *trudo* (which verb has the same radicals); hence *to follow on continually* one after another, Pro. 19:13; 27:15, דֶּלֶף טֹרֵד "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. طرد to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. טְרַד i. q. Conj. I.)

Hence pr. n. מְטָרֵד.

טְרַד Ch. *to thrust out, to drive out, to cast out*. Dan. 4:22, 29, 30.

טָרָה an unused root, i. q. טָלָה *to be fresh*. Arab طرى and طرو id.; Æth. ጥሬ: raw, undrest. The primary idea is perhaps that of plucking off, so that טָרָה (טָרוּ, טָרַב), may be i.q. טָרַף, which see, No. 1, 2

Hence טְרִי.

טרום (טְרוֹם) i. q. טֶרֶם *not yet*, Ru. 3:14 כתיב.

טָרַח unused in Kal. Arab. طرح Conj. I. IV. VIII. TO CAST DOWN, TO THROW.

Hiphil, Job 37:11, אַף־בְּרִי יַטְרִיחַ עָב "also upon he showers (God) *casts down* a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Wolkenbruch). But the Arab. طرح followed by على signifies also, *to cast upon, to place upon* something (compare טֹרַח a load); so that it may be translated, "he *loads* the cloud with a shower." Symm. ἐπιβρίσει.

טֹרַח m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. טָרְחָא labour, weariness, טְרַח to be wearied; Æth. ሰርሐ: id.)

טָרִי adj. f. טְרִיָּה *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טָרָה.

טָרַם an unused root, prob. i.q. טָרַף to pluck off; compare صرم *to cut off.* Hence—

טֶרֶם pr. a cutting off, a part cut off (der Abschnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) בְּטֶרֶם prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, בְּטֶרֶם אֵלֵךְ "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee בְּטֶרֶם תֵּצֵא before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, בְּטֶרֶם לֶדֶת. Ibid. twice pleonast. בְּטֶרֶם לֹא יָבוֹא, comp. the Germ. ehe er nicht kommt. (The usage is similar of the particles טֶרֶם and لَمْ not yet, and אָז then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) מִטֶּרֶם i. q. בְּטֶרֶם properly from the beginning, for *before the beginning*, Hag. 2:15. Compare מִן in the phrase מִקֶּדֶם, מֵרֵאשִׁית Isa. 46:10.

(3) טֶרֶם (in acc.)—(*a*) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(*b*) i. q. בְּטֶרֶם *before that*, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

טָרַף fut. יִטְרֹף, once יִטְרַף Gen. 49:27.—(1) TO PLUCK OFF (kindred to טָרָה, טָרַם, comp. Gr. θρύπτω), hence Arab. طرف *to be fresh* (frisch abgebrochen), Heb. טָרָף, טֶרֶף No. 3.

(2) *to pull, tear, in pieces* as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, פֶּן־אֶטְרֹף "lest I *tear*" like wild beasts. Hos. 6:1.

Niphal pass. of No. 2. Ex. 22:12; Jer. 5:6.

Pual id. Gen. 37:33; 44:28.

Hiphil, *to tear up food*, i. e. to make some one eat, *to feed*, Prov. 30:8. Hence the following words—

טָרָף adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

טֶרֶף m.—(1) *a green leaf, a leaf newly plucked*, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טַרְפָּא, Syr. ܛܰܪܦܳܐ id.)

(2) *an animal torn in pieces, the prey of a wild beast.* Job 4:11; 29:17; 38:39. הַרְרֵי טֶרֶף "mountains of *prey*," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) *food*, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

טְרֵפָה f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

טַרְפְּלָיֵא Ch. [*Tarpelites*], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαῖοι.

י

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the *name* of this letter יוֹד as well as the Heb. יָד signifies *hand* (comp. יוֹם pl. יָמִים from the unused יָם); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is Yod (פ״י), are in Arab. and Æth. פ״ו, as grammarians have shown (see Lehrg. § 105, A), as יָלַד, ولد, ወለደ: